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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVII—No. 8 **June, 1949**

TO be able to afford a basis for Unity to individuals or organizations, without demanding any relinquishment of affiliation or belief, is no small thing. The Declaration of "U.L.T." does just that: it is not a theory, but a carrying out of the spirit of H.P.B. and W.Q.J. "U.L.T." is a NAME GIVEN TO CERTAIN PRINCIPLES AND IDEAS; *those who associate themselves with those principles and ideas are attracted and* BOUND BY THEM ONLY—*not by their fellows who do likewise or who refrain or who cease to consider themselves so bound.* THE DECLARATION, *with its signature by the Associates, is a wide departure from anything that exists as an organization.*

—R.C.

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$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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245 West 33rd Street
Los Angeles (7), California, U. S. A.

A U M

Plans for the future need not be made, for if every present duty is performed all plans will be made by nature. —Tibetan verse

THEOSOPHY

Vol. XXXVII June, 1949 No. 8

A REMAINING ONE

NOTHING in the spirit of the United Lodge of Theosophists —with which the essence of Robert Crosbie's idealism is merged—nor in *The Friendly Philosopher*—where the essence of his daily life lives on—suggests the intransigent reformer. Mr. Crosbie would not, it is plain, compromise on principles he held sound and workable, but he knew that all matters *up to principles,* all ways, that is, of putting principles to work, were valuable only so long as they recommended themselves to individual minds and drew forth voluntary efforts from their adherents. Central to his devotion to the principles of Unity, Study, and Work was the conviction that every other man who adopted the same principles could bring a unique contribution to the common endeavor, and thus strengthen the unity of the whole.

Nor did the founder of U.L.T. have the temperament or habits of a dogmatist. Study of Theosophy, in his view, had to disclose ever broader ideas to one's own mind and reveal new points of agreement with other minds—else Theosophy itself was not awakening in the student. Many people get ideas and know of nothing to *do* but wait, patiently or impatiently, until the same ideas can be given to somebody else: they wait, in fine, for the idea *in the same form* to enter another person's mind. Mr. Crosbie apparently had a different concept of education. He trusted to self-education. For this reason he did not expect "his" ideas to appeal, necessarily, to this or that particular mind—he pointed instead to the philosophy of Theosophy as having food for *every* mind-soul.

It was characteristic of Mr. Crosbie that he did not mark time until his ways of expression should be reflected in his associates: he set himself to discerning, in their modes of thinking, the principles from which their conceptions arose—and then encouraged their best efforts to implement ideas and to practice ideals. Since all conceptions of truth come from within man himself, and can never be added unto him, the virtue of a true teacher is his power to draw out from the pupil's consciousness unassimilated perceptions, unrecognized knowledge, and unstudied intuitions. When the pupil gains enough confidence in his own powers to think of helping and teaching others as he has been helped, he sees the need for trying to *express* what he knows. Intent upon arousing others to think and reason for themselves, he will no longer be satisfied with vague notions he "can't explain"—nor with any special form of expression he from time to time evolves.

Mr. Crosbie's basis for union in study and work with others was the principle that there is no *personal* authority for Theosophy, that each theosophist—to deserve the designation—must be responsible for checking and verifying private views and theories with the recorded teachings of H. P. Blavatsky and Wm. Q. Judge. In this principle, as with all those he recommended to his fellow-students, he himself was following the directions of his Teachers—directions he had confirmed by observing theosophical history. A passage from one of his letters will illustrate his method and suggest the nature of his "influence":

> The kind of Theosophical education that is needed is one that will not feel bewildered by any turnings aside of individuals, no matter how high or advanced they may appear to have been. . . . The course of the Theosophical Society and Theosophists all along gives evidence that it is possible to drift onto some sandbank of thought, some *finality,* and stay there even when exceptional opportunities have been had.
>
> Well, it does not do to be "cock-sure," but to be ready ever to revert to the Source, the Message, the plan as far as outlined; with that readiness, every new development, event or change—whether in persons or things—is taken into consideration in relation to what has been *recorded.* If "intuitions" do not accord with that, then it is wise to stick to what the Messengers laid down. The mysteries of lower Manas are great and many.

Examining such a passage for its "antecedents" in theosophical literature, one would perhaps turn to H. P. Blavatsky's *Key to Theosophy,* in the section on "What a Theosophist ought not to do." Mme. Blavatsky, writing at the opening of what may be called the "decade of decision" for theosophists, 1889-1899, takes occasion, at a time when half-a-dozen striking examples were before the eyes of theosophists, to set forth the cause and origin of the various attacks on the Theosophical Society and its Founders. Reducing the complicated plots to variations on a single theme, she points to the revealing fact that "No member, whether prominent or insignificant, has ever left us without becoming our bitter enemy." (Students aware of the absence of bitterness and personal resentment in Mr. Crosbie's references to theosophical organizations whose policies he deplored have here a reverse image of the line he followed.)

A study of this section of the *Key* will explain why H.P.B. herself was never "bewildered by any turnings aside of individuals." The frequent eruptions of members who "cannot bear to stand second to anybody in anything"; the withdrawal of those who *seemed* in the front ranks of the Society; the violent overturnings of great intellects who were suddenly found trying to make Theosophy suit their own purposes—for these H. P. Blavatsky was prepared, and she in turn did all in her power to prepare her students. When, for example, she outlines why a reneging member is driven to "*pose as an innocent and deceived victim,* thus casting the blame from his own shoulders on to those of the Society in general, and its leaders especially," the student may develop out of the dark picture a light for his own theosophical life.

Mr. Crosbie served his apprenticeship in the present theosophical movement during the last four years of H.P.B.'s life and the last nine years of Mr. Judge's. It was possible for him, along with many others, to note Mr. Judge's obedience to the suggestions implicit in the *Key to Theosophy.* All could have watched how Mr. Judge applied the prophetic observations made by H.P.B., and how he therefore managed to hold his course while other well-meaning members were caught in the crosswinds of criticism. Many, besides Mr. Crosbie, had the opportunity to take up the plan of battle Mr. Judge proposed when he said that by *work* they would defeat the enemy of the Movement—"by still silently working."

The "enemy," it is to be remembered, is not a person or persons, but the centrifugal tendencies of personal ambition. Focussed in various personalities at different times and for differing intervals, this drag on the theosophical movement may be increased by any student who has "drifted onto some sandbank of thought," forgetting that the end of study and the aim of unity is *work.*

With the examples of H. P. Blavatsky and Wm. Q. Judge before them—"exceptional opportunities" indeed—how many availed themselves of the principles taught "with accompanying demonstrations"? Why was there confusion and dismay at the outbursts of bad faith on the part of ex-theosophists? Had not H.P.B. written of those driven into "a madness of self-justification before the world and their consciences"? Above all, why was the work in hand allowed to be interrupted, when the very influence needed by the "poor Browns"—those who swung psychically to and from the Path of theosophic life—was the stabilizing effect of impersonal effort? True, no student could partake of that influence unless he gravitated toward active Theosophy, but is it not the theosophist's aim that each member be a center, allied with as many other centers as possible, and forming a strong nucleus for further accretions?

Yet there was, despite all organizational confusion and the civil wars over successorship, a *remaining one.* Forty years of U.L.T. is time enough to measure the stature of its Founder, and to realize, in part at least, the wisdom with which he carried on the time-honored theosophical program. Like Mr. Judge with his *Path* magazine, Mr. Crosbie had only the last ten years of his life to give to the unique association he evolved, but since the aim, purpose and teaching within and behind the United Lodge of Theosophists were not a personal invention nor a private revelation, the work did not fade out after his passing. From February 18, 1909, when the United Lodge of Theosophists was founded, until June 25, 1919, when he left the scene, "R.C." labored to establish theosophical work on *its own basis.* He desired nothing better than to devote himself, without personal benefit or prestige, to the Cause of Theosophy. That he succeeded is the success of U.L.T.

Following in the footsteps of his Teachers, Robert Crosbie devised a "formless form" to serve as the vehicle of united effort. The U.L.T. *Declaration,* he held, "should turn the attention of

every open-minded Theosophist from forms to principles"—from personalities or "side issues" to the beings constituting the permanency of the Theosophical Movement. Mr. Crosbie realized that the writings of H. P. Blavatsky and Wm. Q. Judge represent not only the teachings, but the Teachers of Theosophy, and record something of the "living, human Mahatmas," as well as Their message. Through the impersonality of study, the theosophist may come to realize that the Founders are never absent from the Movement itself. They are Remaining Ones with whom Robert Crosbie aligned himself by discovering that *without moving* from the original basis *is travelling on the Path* to self-knowledge and performing the widest service to mankind.

A Difficult Task

Our own difficult task is to avoid all semblance of authority of any kind, while being at the same time sure of our ground and not afraid to say so. We have, like the Founders, to give every one an opportunity to see for himself that what we have to say is well founded. At present, the initiative is in our hands as the pioneers. We have to strike the key-note for those who come after us; once struck, it will be followed by those who take hold. The others will find it "too absorbing and too lofty" for them, and will not attempt it. In other words, we have to show the *raison d'etre* of "U.L.T." so that others may see it as clearly as we do. We have undertaken a high mission and a heavy task—not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it; and we also know that we will not be left alone in the doing. So, what we have to give are the salient points, clear and definite, as well as concise in statement, so that thought shall be directed to them; to make the points so striking that they cannot be passed over, even by the careless reader; and that they shall stand as facts, and facts only, before the mind, verifiable by anyone who cares enough to do so.

—R.C.

OCCULT STUDY

["The following Paper was read lately by a Theosophist and 'Lay Chela' in London to an audience consisting chiefly, but not exclusively, of Theosophists." With this preface, the article reprinted below was first published in *The Theosophist,* March, 1884.—Eds. THEOSOPHY.]

THE practical bearing of occult teaching on ordinary life is very variously interpreted by different students of the subject. For many Western readers of recent books on the esoteric doctrine, it even seems doubtful whether the teaching has any bearing on practical life at all. The proposal which it is supposed sometimes to convey that all earnest inquirers shall put themselves under the severe ascetic regimen, followed by its regular Oriental disciples, is felt to embody a strain on the habits of modern civilisation which only a very few enthusiasts will be prepared to encounter. The mere intellectual charm of an intricate philosophy may indeed be enough to recommend the study to some minds, but a scheme of teaching that offers itself as a substitute for religious faith of the usual kind will be expected to yield some tangible results in regard to the future spiritual well-being of those who adopt it.

Has occult philosophy nothing to give except to those who are in a position and willing to make a sacrifice in its behalf of all other objects in life? In that case it would indeed be useless to bring it out into the world. In reality the esoteric doctrine affords an almost infinite variety of opportunities for spiritual development, and no greater mistake could be made in connexion with the present movement than to suppose the teaching of the Adepts merely addressed to persons capable of heroic self-devotion. Assuredly it does not discourage efforts in the direction of the highest achievement of occult progress—if any Western occultists may feel disposed to make them—but it is important for us all to keep clearly in view the lower range of possibilities connected with humbler aspirations.

I believe it to be absolutely true that even the slightest attention seriously paid to the instructions now emanating from the Indian Adepts will generate results within the spiritual principles of those who render it—causes capable of producing appreciable consequences in a future state of existence. Any one who has sufficiently examined the doctrine of Devachan will readily follow the idea, for the nature

of the spiritual existence which in the ordinary course of things must succeed each physical life, provides for the very considerable expansion of any aspirations towards real knowledge that may be set going on earth. I will recur to this point directly when I have made clearer the general drift of the argument I am trying to unfold.

At the one end of the scale of possibilities connected with occult study lies the supreme development of Adeptship; an achievement which means that the person reaching it has so violently stimulated his spiritual growth within a short period, as to have anticipated processes on which nature, in her own deliberate way, would have spent a great procession of ages. At the other end of the scale lies the small result to which I have just alluded,—a result which may rather be said to establish a tendency in the direction of spiritual achievement than to embody such achievement. But between these two widely different results there is no hard and fast line that can be drawn at any place to make a distinct separation in the character of the consequences ensuing from devotion to occult pursuits. As the darkness of blackest night gives way by imperceptible degrees to the illumination of the brightest sunrise, so the spiritual consequences of emerging from the apathy either of pure materialism or of dull acquiescence in unreasonable dogma, brighten by imperceptible degrees from the faintest traces of Devachanic improvement into the full blaze of the highest perfection human nature can attain. Without assuming that the course of nature which prescribes for each human ego successive physical lives and successive periods of spiritual refreshment—without supposing that this course is altered by such moderate devotion to occult study as is compatible with the ordinary conditions of European life, it will nevertheless be seen how vast the consequences may ultimately be of impressing on that career of evolution a distinct tendency in the direction of supreme enlightenment, of that result which is described as the union of the individual soul with universal spirit.

The explanations of the Esoteric doctrine which have been publicly given, have shown that humanity in the mass has now attained a stage in the great evolutionary cycle from which it has the opportunity of growing upward towards final perfection. In the mass it is, of course, unlikely that it will travel that road: final perfection

is not a gift to be bestowed upon all, but to be worked for by those who desire it. It may be put within the theoretical reach of all; there may be no human creature living at this moment, of whom it can be said that the highest possibilities of nature are impossible of attainment, but it does not follow by any means that every individual will attain the highest possibilities. Regarding each individual as one of the seeds of a great flower which throws out thousands of seeds, it is manifest that only a few, relatively to the great number, will become fully developed flowers in their turn. No unjust neglect awaits the majority. For each and every one the consequences of the remote future will be precisely proportioned to the aptitudes he develops, but only those can reach the goal who, with persistent effort carried out through a long series of lives, differentiate themselves in a marked degree from the general multitude. Now that persistent effort must have a beginning, and granted the beginning, the persistence is not improbable.

Within our own observation of ordinary life, good habits, even though they may not be so readily formed as bad ones, are not difficult to maintain in proportion to the difficulty of their commencement. For a moment it may be asked how this may be applied to a succession of lives separate from each other by a total oblivion of their details, but it really applies as directly to the succession of lives as to the succession of days within one life, which are separated from each other by as many nights. The certain operation of those affinities in the individual Ego which are collectively described in the esoteric doctrine by the word Karma, must operate to pick up the old habits of character and thought as life after life comes round, with the same certainty that the thread of memory in a living brain recovers, day after day, the impressions of those that have gone before.

Whether a moral habit is thus deliberately engendered by an occult student in order that it may propagate itself through future ages, or whether it merely arises from unintelligent aspirations towards good, which happily for mankind are more widely spread than occult study as yet, the way it works in each case is the same. The unintelligent aspiration towards goodness propagates itself and leads to good lives in the future; the intelligent aspiration propagates itself in the same way *plus* the propagation of intelligence,

and this distinction shows the gulf of difference which may exist between the growth of a human soul which merely drifts along the stream of time, and that of one which is consciously steered by an intelligent purpose throughout. The human Ego which acquires the habit of seeking for knowledge becomes invested life after life with the qualifications which ensure the success of such a search, until the final success achieved at some critical period of its existence carries it right up into the company of those perfected Egos, which are the fully developed flowers, only expected according to our first metaphor, from a few of the thousand seeds.

Now it is clear that a slight impulse in a given direction, even on the plane of physical phenomena, does not produce the same effect—as a stronger one; so exactly in this matter of engendering habits required to persist in their operation through a succession of lives, it is quite obvious that the strong impulse of a very ardent aspiration toward knowledge will be more likely than a weaker one to triumph over the accidents of nature which, to a certain extent, in the cosmic process as in the experience of ordinary life, interfere with the intentions we set out to accomplish. It seems perfectly rational, as I began by saying, to assume that no effort in the direction of spiritual study, however slight, will be wholly thrown away, but it is equally reasonable to assume that a sustained and purposeful application to spiritual science, will be required to give such a momentum to the evolutionary process as will constitute a sure guarantee against the abandonment of the habit hereafter.

This consideration brings us to the question of those habits in life which are more immediately associated in popular views of the matter with the pursuit of occult science. It will be quite plain that the generation within his own nature by an occult student of affinities in the direction of spiritual progress, is a matter which has little if anything to do with the outer circumstances of his daily life. It cannot be dissociated from what may be called the outer circumstances of his *moral* life, for an occult student, whose *moral* nature is consciously ignoble and who combines the pursuit of knowledge with the practice of wrong, becomes by that condition of things a student of sorcery rather than of true occultism,—a candidate for satanic evolution instead of perfection. But at the same time the physical habits of life may be quite the reverse of

ascetic, while all the while the thinking processes of the intellectual life are developing affinities which cannot fail in the results just seen to produce large ulterior consequences.

Some misconception is very apt to arise here from the way in which frequent reference is made to the ascetic habits of those who purpose to become the regular *chelas* of Oriental adepts. It is supposed that what is practised by the Master is necessarily recommended for all his pupils. Now this is far from being the case as regards the miscellaneous pupils who are gathering round the occult Teachers lately become known to public report. Certainly even in reference to their miscellaneous pupils the Adepts would not discountenance asceticism. As we saw just now there is no hard line drawn across the scale on which are defined the varying consequences of occult study in all its varying degrees of intensity, so with ascetic practice from the slightest habits of self-denial which may engender a preference for spiritual over material gratification up to the very largest developments of asceticism required as a passport to chelaship, no such practices can be quite without their consequences in the all-embracing records of Karma.

But, broadly speaking, asceticism belongs to that species of effort which aims at personal chelaship, and that which contemplates the patient development of spiritual growth along the slow track of natural evolution claims no more, broadly speaking, than intellectual application. Even without this, we may, any of us, waste this, and a dozen other lives, with all their intervening periods of enjoyment or regret, and yet be in time to pick up a perception of our higher destinies at some maturer period of growth. The boy may neglect his school work, and yet, by a later effort, recover his position amongst his contemporaries. All that is asserted in regard to the opening now offered to those who have taken notice of the present opportunity, is, that they may now give their own evolution an impulse which they may not again have an opportunity of giving it with the same advantage to themselves if the present opportunity is thrown aside. True, it is most unlikely that any one advancing through nature, life after life, under the direction of a fairly creditable Karma, will go on always without meeting sooner or later with the ideas that occult study implants. So that the occultist does not threaten those who turn aside from his teaching with any

consequences that must necessarily be disastrous. He only says that those who listen to them must necessarily derive advantage from so doing in exact proportion to the zeal with which they undertake the study and the purity of motive with which they promote it in others.

Nor must it be supposed that those which have here been described as the lower range of possibilities in connexion with occult study, are a mere fringe upon the higher possibilities, to be regarded as a relatively poor compensation accorded to those who do not feel equal to offering themselves for probation as regular *chelas.* It would be a grave misconception of the purpose with which the present stream of occult teaching has been poured into the world, if we were to think it a universal incitement to that course of action. It may be hazardous for any of us who are not initiates to speak with entire confidence of the intention of Adepts, but all the external facts concerned with the growth and development of the Theosophical Society, show its purpose to be more directly related to the cultivation of spiritual aspiration over a wide area, than to the excitement of these with supreme intensity in individuals.

There are considerations, indeed, which may almost be said to debar the Adepts from ever doing anything to encourage persons in whom this supreme intensity of excitement is possible, to take the very serious step of offering themselves as *chelas.* Directly that by doing this a man renders himself a candidate for something more than the maximum advantages that can flow to him through the operation of natural laws,—directly that in this way he claims to anticipate the most favourable course of nature and to approach high perfection by a short cut, by violent and artificial processes,—he at once puts himself in presence of many dangers which would never beset him if he contented himself with a favourable natural growth. It appears to be always a matter of grave consideration with the Adepts whether they will take the responsibility of encouraging any person who may not have it in him to succeed, to expose himself to these dangers. For any one who is determined to face them and is permitted to do so, the considerations put forward above in regard to the optional character of personal physical training fall to the ground. Those ascetic practices which a candidate for nothing more than the best natural evolution may undertake if he chooses, almost as a work of supererogation, with the view of

emphasizing his spiritual Karma to the utmost, become a *sine qua non* in regard to the very first step of his progress. But with such progress the present explanation is not specially concerned. Its purpose has been to show the beneficial effects which may flow to ordinary people living ordinary lives, from even that moderate devotion to occult philosophy which is compatible with such ordinary lives, and to guard against the very erroneous belief that occult science is a pursuit in which it is not worth while to engage, unless Adeptship is held out to the student as its ultimate result.

"THE PROMOTION OF TRUTH"

The first and most important, if not the sole object of *Lucifer* is to bring light to "the hidden things of darkness"; to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

—H. P. BLAVATSKY in *Lucifer,* September, 1887

NOURISHING THE GODS

IT seems hopeless to try to elucidate much concerning the real and true meaning of sacrifice in a civilization so little ready to concede that sacrifice is one of the fundamental principles of Life itself. To a people trammeled by the ideas of a personal God, the words of Krishna in the third chapter of the *Bhagavad-Gita* read like mystical jargon, where He says: "With this nourish the Gods that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity." For the question immediately arises: Why do the Gods need nourishment, or, How can Gods be fed by "worship with sacrifice"?

If we would have an answer, we must free ourselves from all ideas of a *personal* God, and take a wider view of the God, or Gods, of Great Nature. All the Secret Doctrine tends to impress the mighty idea that manifested, visible nature is impelled from within, outward, by almost endless hierarchies of sentient beings—Gods we may call them—ranging from the highest Dhyan Chohan, down through the lower deities, or devas, to elementals. All forms of life are composed of elementals; all that we do is done by the aid of elementals; all that we think has its life through elementals, for every thought on leaving the mind coalesces with an elemental, informing it, and impressing it for either good or evil. The thinking of man, therefore, *characterizes* and sustains all nature in its present state; so, too, the entire host of lower elements attaches man to a body and material existence.

No form of life can exist without nourishment, and every form feeds some other. Each department of nature feeds a higher one. The mineral kingdom sacrifices itself to feed the vegetable; both, to feed the animal, and all are sacrificed to feed man. But in the process, each is raised to a higher state than it could attain without the sacrifice. The dull apathy of the mineral is aroused to fuller perception in the vegetable; the vegetable awakens to heightened consciousness in the animal; and so on, each one by its own peculiar "worship with sacrifice" nourishing the next higher form of life, and being elevated and nourished in its own turn by the metempsychosis. But, since MAN lives upon the sacrifice of all the lower

lives—for he cannot lift an arm, nor entertain a feeling, nor evolve a thought without their aid—what recompense is he making them? All these lives have in them the potentiality of becoming Souls in the far distant future, and man's duty is to give the right impetus by which they may all at last reach his own estate.

The maleficence of both plants and animals bears witness that man is far from accomplishing this great task; they have been fed by his iniquity and now groan in travail awaiting their redemption, which can come through him alone. Even vegetable nature has been so impoverished that it can no longer bring forth perfect foods for the body. This condition will last as long as man continues to stimulate the fertility of nature for his own greed and covetousness, instead of making the increase contribute to sweeter and saner living. The higher elementals needed for the production of such foods have long left the earth, there being no proper sustenance furnished them by man's thinking. As pure air is a necessary form of nourishment for our gross physical bodies, so pure thinking is necessary for the lives that constitute the finer bodies or essences of nature—man included. Whether the food be physical, psychical, mental, or spiritual—all is produced by the sensations, desires, thoughts, or will of man; and the "gods" composing these various bodies feed upon their own proper and corresponding kind. Of all these, Krishna says, He is the food and the sacrificial butter.

If each of the lower kingdoms has sacrificed itself for the one above it, man surely should do no less, but worship with sacrifice the God within—the Atma-Buddhi-Manas, enshrined in his own flesh. Without sacrifice there is no worship; and sacrifice may take many forms. First of all, The Higher Self must be provided with a physical instrument. Madame Blavatsky has said that it is possible to procreate Buddha-like children, but whether we attract to ourselves pure or vicious souls depends on our will and action, that is, on the nature of the sacrifice. There are great and wise beings awaiting rebirth upon this planet, who can incarnate only in bodies corresponding to their exalted nature. To furnish pure vehicles for these Gnanis of old requires on the part of parents the sacrifice of all selfish and sensual desires.

Having gained a body, the God within becomes the victim of the lower self. It is indeed the Lamb (type of the sacrificial Ego) slain

from the foundation of the world. The imprisoned God hungers for righteousness and can be fed only by noble aspirations and right actions. Only as the mortal recognizes the indwelling Immortal and sacrifices all his sinful intentions to it, can this high God nourish him, thus bringing about the highest felicity. As man performs the proper sacrifices, the more advanced beings of the race sacrifice themselves for him. In fact, no human progress were possible did not these Great Ones leave their high estate and come among ordinary mortals, though but a few profit by the supreme renunciation. By their example and teaching they nourish those who sit starving for the bread of wisdom, the bread that feeds the shadow, and the eternal man as well.

So we come at last to see that all life is a reciprocal process of sacrifice and feeding—losing life, in order to gain it. Hence, he who enjoyeth what hath been given him by the gods, and offereth not a portion unto them, is even as a thief.

To Reach Truth

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself.

Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays. To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest. On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which depends upon, and is inseparable from, its medium or *vehicle,* the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man." —H. P. Blavatsky

THOUGHTS ON THEOSOPHY AND POLITICS

IN its philosophical aspect and practical bearing Theosophy has much to say about national and international affairs, though it has no part to play in politics as such. Inevitably, all that affects the welfare of the world must closely concern a Wisdom which is "the substratum and basis of all the world-religions and philosophies," taught and practised as a divine ethics "by a few elect, ever since man became a thinking being" *(Theosophical Glossary)*. But, while theosophical students, as citizens, may be active reformers, in their capacity as theosophists they will seek above all else to emulate those who strive to walk in the Secret Path of Renunciation, and for whom it is written: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course" *(Voice of the Silence)*. A brief review of some contemporary factors may help us in applying these principles.

In his *Social Evolution* (1894) Mr. Benjamin Kidd made clear the philosophical "climate" in which political questions live and grow. He remarks that the fundamental problem of our social development lies in the fact that we have in man a rational creature whose reason is itself one of the leading influences in the progress he is making, but who is nevertheless subject to certain organic laws of existence which render his progress impossible in any other way than by submitting to conditions that can never have any ultimate sanction in that same reason. In terms of certain Western philosophers:

> It is the expression of the antagonism between the interests of the individual and those of the social organism in process of evolution that we have in Kant's conception of the opposition between the inner and outer life, in Green's idea of the antagonism between the natural man and the spiritual man, and in Professor Caird's conception of the differences between the self and not-self.

All these oppositions are the unavoidable concomitant of human evolution in its present cycle, and are the reflections of the ancient esoteric teachings as to individuality (the spiritual Ego) and personality (*namarupa,* "a form with a name to it"), and the dual nature

of mind *(manas)*. "Reason" and the "individual" as used in the language of Western philosophy need qualification, and particularly so in the light of the more precise analysis of Eastern thought. If it be felt that such considerations are remote from the pressing problems of today, the answer is that we have here the essential basis of modern conflicts, either in competing sectional interests within a nation, or in the divergent aims of national sovereignties. Universal Brotherhood stands above the clamant distinctions of race, creed, sex, caste, or colour; and what is class-warfare but caste-warfare under another guise? The ultimate sanction for co-operation with spiritual laws which ordain the organic unity of life is to be found in the synthesis of science, religion, and philosophy which was and is the common property of the initiates of all nations.

In one of her early articles in *The Theosophist* (February, 1883), H. P. Blavatsky called attention to "the gradual and steady crumbling of old and time-honored ideals, and the daily encroachment and growing supremacy of extreme physico-materialistic thought." The tendency of science to allow "mere hypotheses to run races on the field of unproved speculation" still persists. Its malign effect is nowhere more discernible than in the sphere of political thought. We have "advanced" thinkers fearing the possibility of a fresh war with weapons of devilish ingenuity, and appealing for world government based on undefined ethical verities. Most of them forget that the whole influence and effect of scientific teaching on man's thought has been to establish a widely-held belief that "enlightened selfishness" is the law of individual and collective human life, and that such moral sense as may exist, and to which they now appeal, is, in their own view, but an empirical by-product of physical evolution. It is impossible to validate an adequate moral basis for social evolution in terms of Darwinian hypotheses as these are put forward as explanatory of man's "total" evolution. Ruskin protested, in *Unto This Last,* against the view which regarded man as a mere covetous machine; but that is the portrait with which we are most familiar in our text-books of political science. The selection and rejection which have resulted in progress everywhere, since man was man, have not been solely directed towards the survival of the fittest physically. Progressively, in man, such choice has been determined by the decrees of his unfolding spiritual nature. We

are in a very different atmosphere from that of modern scientific speculation when we read:

> In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. *(The Key to Theosophy.)*

Apart from the seeming inability of science to obtain a real insight into the laws of religious phenomena or social development, and its factual support of the predatory instincts, we see the encroachment of its materialistic ideals upon contemporary philosophies, some of which form the bases of powerful political movements. The truth is that in the "fighting and trading West" both philosophy and science, not to speak of politics, are divorced from morality. For Plato, there was no real distinction between the spheres of ethics and politics. This identity he clearly marked in his description of the successive degenerations from his ideal "rule of the best," of the true philosopher or "kingly" man.* In the ancient Greek order of descent, there are obvious correspondences with the political forms of the modern world: where the ruling spirit of the State is personal ambition and love of distinction; where wealth is treated as the chief good, and honesty is valued as the best policy; where there is no principle of the subordination of the lower to the higher elements of human nature, and all men are held to be equally fit to discharge public office; and, lastly, where power, or some equally base lust, has obtained domination in the tyrant over the "democratic" gratification of all impulses as they arise (cf. *Plato,* by A. E. Taylor, 1922). The intellectual life of the Western world has categorized all objects of thought and knowledge to the extent of almost eliminating the conception of "unitary" man in a spiritual sense. An impartial survey of twentieth-century political problems leads to the conclusion that before prudence, foresight, or sagacity can be expected in the management of public affairs, there must be a return to a true philosophy, whose quest is that reality of which politics is or should be an aspect in the life of individual and community.

There are obvious obstacles in the way of the realization of this ideal of an integrated humanity. There is the futile endeavour to

*It is not without interest to the student of comparative religion, philosophy, and science, to note a parallel between Plato's "kingly" man and the *raja yogi.*

solve the problem of reality itself without regard to the postulate so admirably stated by Edmond Holmes (*The Creed of Buddha,* 1908):

> In the attempt to determine what is real, one has to choose, in the first instance, between the percipient self and the things it perceives. This choice may seem to be purely metaphysical, but sooner or later it becomes a moral choice and one which is decisive of the chooser's destiny.

The author added that "the *real* and the *unreal* are not alternatives, but polar opposites, and as such always co-exist, varying together in inverse proportion." Dualism and monism merely transfer the problem "to the false and impossible category of the *existent* and *non-existent.*" Viewing the search for reality in this way, as an adventure in moral choice, wisdom will eschew party politics in every sphere, and will appreciate correctly the emphasis placed by the Teacher upon the necessity of effecting reforms in the outlook of the individual. Only in that way, laborious as it may appear to be, will the State, of which the individual is the prototype, be brought to the perfection of Justice in its internal and external relations: "Make men feel and recognise in their innermost hearts what is their real true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself." *(Key to Theosophy.)*

"The Accompaniments of Existence"

Difficulties and friction are the accompaniments of existence, and if everything was smooth and all right all the time we would have nothing to do. Our movement is a reform one, dealing with the very character of the race, and therefore neither we nor the other members of the race are perfect. Did you ever reflect on the question: "What would you do if all our ideals for man were accomplished, if altruism were universal?" We would have to emigrate to some worse planet to have scope for our feelings. Hence we should accept all difficulties as part of the day's work, and try to get as many people, including ourselves, arranged for help as we can.

—W.Q.J.

MIND OF THE AGE

XIV: Great Expectations

IT would be a comparatively simple task to compile an encyclopedia of the most characteristic social and psychological illnesses of our time. The intelligentsia of Western culture are in a critical mood and their descriptions of "what is wrong" are often brilliant and penetrating. Particularly for those who read some of the left-wing publications, there are now few *new* revelations contained in proofs that we are suffering from "anxiety neuroses," "escapism," and "totalitarianism" (this last an outcome of the first two), and so forth. Many commentators feel compelled to face what they consider the stark realities of present existence, and no longer conceal the jagged edges of the human situation with the putty of sentimentalism. Today, also, the vocal humanitarians are inclined to be more hard-headed than their predecessors, and economic and psychological "realism" enters into every world-federalist conference or gathering. We have accepted, it would seem, a stark and negative judgment on our historically-established limitations.

In this series some attempts have been made to trace back man's distrust of himself and his fellows to centuries of theological insistence upon the essential weakness or depravity of human nature. In combatting an almost universal pessimism in respect to man's moral potentialities, it is useful to trace the disease in its various stages. Clearly, we must do better than assign man's "fearfulness" about himself to any single series of historical causes, for each historical manifestation of man's willingness to believe in his own overpowering weaknesses must proceed from some congenital source. The acceptance of totalitarian dogmas, whether religious or political, cannot be explained away by such a vague phrase as the "gullibility of the masses." These "masses" (ourselves, or at least the projection of part of ourselves) have *desired* to be duped, led, frightened, and told that there is very little they can do about making life what—in isolated moments of vision—every human being hopes it can be. Our psychic imperfections are causes, as well as effects, of Bad Institutions. But behind the interrelationship traced between common psychological weaknesses and the illnesses of society throughout history, the explanation remains, fundamentally, as illusive as ever.

Democracy, psychiatry, improved religious and economic faiths, can keep us from making the same mistakes in the same ways, or at least from mistakes as obviously disastrous as those revealed by history. But very few men have any faith that we may arrive, as a world culture, or even as individuals, at that point where no *fundamental* mistakes are made at all. Eastern philosophy, no matter how obscure it has at times been, has always possessed a singular advantage in proffering this kind of hope. Implicit in the teachings of Krishna and Buddha is the doctrine that we may separate *errors of motivation* from inevitable imperfections of action, and finally conquer the errors of motivation sufficiently to be unconcerned and undisturbed by any other kind of imperfection. One of the greatest difficulties in the Western heritage seems to be the dogma that we *cannot* eliminate errors of motivation from our lives. During medieval times many sincere efforts were poured into the work of the Catholic Church on the assumption that an improvement of man's external morality could be secured without altering the essential constitution of his "moral" being. Help to immoral man *had* to come, forcibly, from the outside. The extremists in materialistic reform efforts have likewise proceeded upon this assumption.

The words or schemes of a few "moderate" religious and political reformers revealed a faith that basic human motivations could be changed, but the dominant trends of culture have been set, as usual, by the extremists. Great power resides in any "extreme" position, whatever it is. The masses of humanity, for instance, while not themselves becoming, let us say, Jesuits or Communists, are deeply affected by the basic assumptions as to the fundamental selfishness of human nature which are offered by these groups. This, no doubt, because an extreme position, by its very extremity, always resolves a conflict in the mind and promises to do so in the world of affairs.

Actually, something of vital importance is contained in *every* extreme position. One of the most subtle suggestions of Theosophic philosophy is that all men who wish to discover where their own wrongness lies and wherein lie the wrongs of their society, must puzzle out the extent of "rightness" underlying each of these. There is no error, wrote H. P. Blavatsky, save that which arises from a partial truth. There is no evil which does not have a mys-

terious connection with a potential good. So it must be with the desire of men to find security through the establishment of some "pattern of living." Perhaps we desire this security, not only because we are selfish, but also because of a prompting of the soul *to render life predictable.* Behind the structure of Catholicism and Communism is a partially formed desire to know the "laws of life." Similarly, behind Communism is some recognition that our economic life must be lived in accordance with certain responsibilities linking all human beings together in respect to material things. Behind the Catholic version of morality is the reality of man's necessary struggle against sensualism. Behind some scientists' amoralism is a partially expressed love for all varieties of life's experiences, whatever their alleged quality—an indiscriminate love, perhaps, yet a *love*—for all the infinite and wondrous combinations of matter.

It was an admonition of the Buddha's that his listeners first discover wherein their *own good* lay, and the rest of his message enjoined his disciples to extend the search for goodness so calmly and clearly that it revealed the essential promise of every other living being. Whether in psychological, social or political terms, this doctrine asserts that we cannot understand what we call "evil" until we understand its complementary good. Is there any other basis, really, upon which we can reinforce in our lives a general conception of the dignity of man, and thus reverse the trends toward ever-increasing pessimism and negativism?

Human beings can be evaluated in two ways. We can either take them on their professed word as to their motivation, or we can ascribe to them a motivation which others have told us they have, which we think they have, or the motivation *we* would have in their position. Every concept of the dignity of man—relating, finally, to the conception of the real existence of the moral soul—is a command to accept all men *on their own estimation,* as long as we do not have incontrovertible evidence of inconsistency or duplicity. A further command is that no discouraging experiences with the treachery of *one* human being should prejudice us, in any way, in our relations with others. We are fairly familiar today with the illogic of discrediting a race or nation because of "distressing experiences" shared with some particular members of that race or nation. But far more invidious than racial or national prejudice is

what might be termed Human Prejudice—the expectation of the worst in human relationships.

Unless we are prepared to offer genuine trust to a human being, trust in that person's ability to follow higher and nobler aspirations, rather than lower and more vindictive ones, we had best all become recluses, for our inter-associations will multiply nothing but suspicions and hostility.

Before we can expect other men to be "honest" and "just," we must come to feel that it is possible for *us* to be honest and just. And this is the Theosophical crux of the matter. If we are dominantly conditioned by ideas of original sin or an ape ancestory, we cannot manage to be fair and just in any true and consistent sense. If our lineage, on the other hand, is a spiritual and moral one, we *can* expect ourselves to be capable of fairness and integrity.

But even among those who speak with warmth of man's noble qualities, and who preach the necessity for their acquisition to their children, there is often little real faith. How many are able to maintain exactly the same attitude in the presence of an acquaintance that is held in respect to that person when he or she is the subject of conversation? If we misrepresent anything of our real estimation of a man during immediate contact we are dishonest, and we are dishonest because we are afraid to be otherwise. Like the churches, we will not risk unpleasantness in order to champion the truth as we see it. Of truth we can see nothing unless we are willing to take risks in her name. Individuals, like nations, habitually try to protect themselves by attacking others, and try to enhance their own reputations by despoiling the reputations of others. And such destructive karmic motion is usually encouraged not so much through blatant or extreme examples as through day-to-day living with husbands and wives, friends, and casual acquaintances.

Without honesty there can be nothing more than pessimism and negativism, both in one's attitude towards himself and towards all those he knows. But no man has the courage for honesty unless he feels within himself and in others the existence of soul. This, however expressed, is the Theosophical contribution to the problem of overcoming the deep psychological despair of our time.

YOUTH-COMPANIONS ASK—

HOW *should we interpret the phrase, "forgetfulness of self"? Sometimes this sort of thing appears to be more pious than really altruistic.*

The answer to this question perhaps lies in the paradoxical way our minds work. All, no doubt, have had the experience of trying so hard to forget some unpleasant experience that we fixed our whole attention on it! The same thing may happen when we resolve to "forget ourselves"—and enter into the process so vigorously that all our thoughts are centered on that "miserable personality" we are determined to remove from our mind.

The nature of this attention is certainly different from the pampering we have before given our personal self, but it is nevertheless attention, and therefore a source of nourishment. *The Light of Asia* tells how Buddha encountered ascetics who were filled with loathing for the body, and sought by torturing it to free themselves of it. Here were lifetimes spent in "forgetting" self according to one interpretation of that phrase—but did not these lives become veritable monuments to the power of the false self? Again, some of the saints of the Middle Ages who have been canonized by the Church for living lives of devotion to the greater glory of their God actually did lead lives of great martyrdom, physically speaking, and most sternly repressed the "calls of the flesh," but they spent all their time on proving themselves, and had no concern left for actual, altruistic deeds on behalf of their fellows.

How can one forget the personal self, except by forgetting it? Is it any use to sit down and concentrate on forgetting each personal desire as it arises in the mind? Or is "sitting down" the last thing we should do, in fact? Why not work for others, and forget about "forgetting" ourselves? If a man concentrates on trying to put all his powers, whether "personal" or not, at the service of his fellows, in no long time he will find himself leaving the personal self out of his calculations, and he will begin to think of himself as a cell in the great body of Humanity whose needs he is serving to the best of his ability. This is an approach to true self-forgetfulness.

People look at you suspiciously when you praise someone for being a "radical." Now, while this word covers a lot of persons who are admittedly more unbalanced than anything else, it also includes all those who have made a mark on history. Jesus and Buddha were radicals, for instance. How are we to distinguish between "good" and "bad" radicals?

An "embittered radical," whose efforts on behalf of a certain group or class are darkened by intolerance of other groups or classes shares a disability with the exploiter—though they appear to be at opposite poles. The disability is that of the idea of separateness. Partisan efforts parallel the action of diseases in the human body: Mr. Judge remarks in "Synthesis of Occult Science" that "Disease of the very tissue of man's body is neither more nor less than the 'sin of separateness'."

The distinction between "good" and "bad" radicals can best be given, perhaps, from H. P. Blavatsky's discussion of political reform in *The Key to Theosophy.* There she speaks of reformers who, instead of cooperating, strive against each other; and of panaceas which have no guiding principle in them. When asked what principles would make for true social amelioration, she answers, "Let me briefly remind you what these principles are—universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood."

From this it would seem that the "good" radical can be distinguished from the "bad" (not morally bad, but ultimately less effectual) radical if his work is examined for evidences of partiality. The reformer who works with the betterment of *all* men for his aim, though his actual efforts are necessarily confined to a certain group, is aligning himself with the ideal of universal brotherhood and human solidarity, and thus may be said to be working with the plan of Nature; but the man whose efforts, no matter how brilliant and attractive, are to the advantage of one group of men at the expense of the whole, is partially "disabled." Still, as H.P.B. very clearly points out in "The Fall of Ideals" (THEOSOPHY XVII, 559), the partisan reformer is far ahead of the *complacent,* though respectable, man.

How can you help someone develop self-confidence? It seems that if a person has this, "all other things shall be added unto him," and if he does not, all his other talents and capacities are driven into hiding.

There is no doubt that self-confidence is a key quality of the human being, but we would seriously question whether it is possible for anyone to help another to develop it. This, of course, flies right in the face of the how-to-develop-a-radiant-personality books, but from the theosophical standpoint, it seems to be true. That is, the real and *abiding* self-confidence is not to be sought in the transient personality, but in the soul itself, and in the powers of soul. The confidence springing from the realization of soul is not to be developed by any tricks or teachers—it *is,* and it manifests itself when it is called forth by the efforts of the person himself.

"Seek this wisdom by doing service, by strong search, by questions and by humility" may be taken as a guide in the quest for self-confidence. Like most other things that really matter, including happiness, self-confidence becomes our companion, not when we seek it directly, but when we seek to help our fellow men. Even an attempt at "devotion to the interests of others" draws out inner strength. The best help we can render ourselves and others along this line is to increase in everyday life the power of the idea of soul, of karma and of reincarnation. Anyone who thinks seriously of these concepts can hardly fail to take a good grip on circumstances and on himself.

The most humble and ignorant man can show as much self-confidence as the most brilliant; and "perfections" of body, personality and intellect are no shield against the ravages of a feeling of inferiority. Because man is gifted with the faculty of imagination, he has the power to make himself appear in his mind's eye as a being lower than the most evil, ugly and ignorant man there is—and then, perhaps, condemn himself to acting the part for a time. But he can always and in an instant obliterate this picture and become in his mind a gloriously wise being. Simply to know that one has this power—is not this a source of fundamental confidence?

CONVERSATIONS ON OCCULTISM

XII

STUDENT.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kama Loka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrences, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would

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NOTE.—This article was first printed by Wm. Q. Judge in *The Path*, February, 1895, and concludes the series he began in April, 1888 (see THEOSOPHY, November, 1948). "Occult Vibrations," not part of the series, was originally published in *The Path*, June, 1893.—Eds. THEOSOPHY.

be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case, this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the

small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

Occult Vibrations

A Fragment of Conversation With H.P.B. in 1888

[The following was written by me at the dictation of H.P.B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest. —W.Q.J.]

Ques.—It struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coordination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

H.P.B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the *Path* of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury,

who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H.P.B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the *Path* "vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H.P.B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H.P.B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H.P.B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through astral spaces, while another man cannot hear or communicate with the adepts?

H.P.B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

Q.—How am I to understand this?

H.P.B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versa.* The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H.P.B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one color to another?

H.P.B.—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

Q.—Is it true that on the astral plane every sound always produces a color?

H.P.B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy, the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner

and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colors and lights of variety?

H.P.B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

"THE CLOUD WHICH THUNDERS"

The time has come when the veil of illusion is to be pulled aside entirely, not merely playfully, as hitherto done. For if mere members of the theosophical body have nothing to risk, except, perhaps, an occasional friendly stare and laugh at those who, without any special necessity, as believed, pollute the immaculate whiteness of their respectable society skirts by joining an unpopular movement, real theosophists ought to look truth and fact right in the face. To become a true theosophist—*i.e.* one thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help his neighbor to carry the burden of life—is to become instantaneously transformed into a public target. It is to make oneself a ready thing for heavy "Mrs. Grundy" to sit upon: to become the object of ridicule, slander, and vilification, which will not stop even before an occasional criminal charge. For some theosophists, every move in the *true theosophical direction,* is a forlorn-hope enterprise. All this notwithstanding, the ranks of the "unpopular" society are steadily, if slowly increasing.

For what does slander and ridicule really matter? . . . Who ever heard of a Reformer's or an orator's course of life running smooth? Who of them escaped from being pelted with dirt by his enemies? Writes Victor Hugo: "You have enemies? Why, it is the story of every man who has done a great deed, created a new idea. It is the cloud which thunders around everything which shines. Do not trouble yourself about it." —H.P.B.

Lucifer, September, 1887

THE PATH OF DISCIPLESHIP

IT has been written that to know what a Disciple knows is one thing, but to be a Disciple is quite another. Disciples are not some people selected by a Guru, or Teacher, to the exclusion of all other people. In our day Disciples are those who elect to become so—sincere students who devote themselves to a teaching with such a degree of earnestness that, under the Law of their own being, they compel the attention of the Teacher of that teaching, and thus put themselves into a certain relation with that Teacher.

The Disciple may or may not be aware of the fact that he has become one. During the earlier stages of his discipleship he will rarely be aware even that the Teacher exists. The strength of the relationship between Disciple and teaching, and thus with the Teacher, varies directly with the devotion of the Disciple. This is not to be gauged by the degree of emotion displayed by the Disciple, nor by his so-called "love" for the teaching or the Teacher. It is expressed:

> *first,* in the persistency of his efforts to study and understand the teaching;
>
> *second,* in the earnestness of his attempts to impart that teaching, or make it available, to others;
>
> *third,* by the intensity of his exertions to abandon his own personal ideas in regard to himself, the teaching, and others, and substitute therefor an *embodiment* of the teaching itself.

The attention of the student is first awakened by himself to the necessity of effort in the direction indicated, in the order set down above; but if any considerable degree of accomplishment is to be registered in department two, the Path indicated by department three must be entered. Indeed, nothing more than a mere intellectual dilettantism even in department one is possible without acceptation of, and efforts put forth along the lines indicated in departments two and three.

Recognition of the truth of the foregoing comes to the average student gradually. To some, however, it comes as an awakening, a *shock.* This is because such a moment has been faced in the past, in some prior incarnation when a choice was made—just as a choice

has to be made in this one. The student sees, or vaguely senses, that a time for evaluation has arrived for him: he will go on, or he will remain where he already is. But the latter course is impossible, because nothing in Nature can stand still. It is to go on, or *go back,* although but few recognize the necessity, either way. Most students elect to "stand still," and so begin to go back, finally dropping out of the ranks as the circumstances of life appear to compel events—it is the easiest way. Those who elect to go on, thereby and at the moment become Disciples. That is what is meant by saying: Disciples elect themselves.

After the temporary elation that flows from the choice made—the "election"—what does the newly constituted Disciple confront? He confronts depression and discouragement: to put it more exactly, depression and discouragement confront *him.* For a time the joy of his definite acceptation of responsibilities enfolds and energizes him. He studies hard; he attends meetings, perhaps taking an active part in them; he "meditates" much; he experiences a sort of *personal* elevation arising from the correction of small faults and a feeling that he is not as other men. He exudes an unconscious self-righteousness, proselytising unwisely and undiplomatically those whom he contacts in daily life, attacking other religions and philosophies, and "speaking out" heroically and with over-emphasis when silence would better serve his cause. He calls attention to his exertions. This phase lasts for a shorter or longer time, depending upon the individual Disciple—his nature, environment, the strength of his personality, his relations with other students. But sooner or later, if he is sincere and persistent, a vast and progressive discouragement comes on. The cause of this he attributes to others, to conditions, to anything but the true cause. But at last the overwhelming realization slowly dawns upon him that the cause of his depression is registered in—himself.

This phase of Discipleship may last for the remainder of the present incarnation. It does with some. It may last for a lesser time. The duration of the period of discouragement and depression is directly related to the degree of honesty the Disciple can bring to bear upon his situation, and to the growing clarity of his perceptions which result therefrom. But the metaphysical climate is very foggy. It will remain so until the causes of the depression experienced are

sought out, analyzed, and a rectification set into motion. They are always *inside* the Disciple—never outside.

And if the fog is to be lifted he must *do something.* What form this action is to take must be discovered by the Disciple for himself; self-devised and self-induced exertions are the only ones that will raise him above his own miasmic creation into the sunshine of peace and cheer and clear-seeing. How does a physical fog at last become dissipated? The winds scatter it and the sun soon burns it up. So only can the metaphysical fog of the Disciple be lifted: by the winds of self-induced and self-devised exertions, and the hot burning power of the Warrior within, the metaphysical Sun—which is Himself.

It is like "lifting oneself by one's boot-straps," for the power is exerted *from above.* But it can be done, because *it has been done by others.* Only because the Disciple has reached the stage where he recognizes that *others* have been, and passed on, will he be able to arouse that intensity of will to bestir himself from his despondency and burst the chrysalis of the *personal idea,* which is the fog-producing element. That is how other Disciples who have pursued and reached the end of the Path we are treading help us: *by impelling from above.* Thus all evolution is impelled and directed; and treading the Path by each Disciple is but a picture in small of the course of evolution in the large—an unfolding from within outwards, the evolution of Soul.

"Arouse, arouse within thyself the meaning of 'That thou art'." "Wherefore, O Arjuna, resolve to fight." "Fogs always lift." Such are some of the phrases, pregnant with meaning, that others down the ages, once Themselves Disciples, have left for us to lay hold of in this modern day, and make the rungs of a ladder on which we may climb to the free spaces. "What kind of a Hell do you think you are in? The corresponding Heaven is very near." "I think, Arjuna dear, that Ishwara is near, very near." So goes the teaching.

Therefore the battle-cry of the befogged Disciple in his struggle to arouse himself must be: WORK—WORK FOR OTHERS—WORK FOR OTHERS, WITH OTHERS. Says the mighty Krishna:

> I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another

> and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.

Nobody ever traverses the Path completely alone. Nobody ever emerges above the fog alone. Help is needed—companions to hail and be hailed by—not now seen clearly perhaps because of present darkness, but sensed, heard, felt, and partially understood. Now we see but the masks, the personalities. Bright and shining beings are within.

We have no Companions at present? We are standing all alone? Let those who think so wake up and look about them. Who are these other divine fragments which surround us and form the race to which we belong? Perhaps directly beside us is another struggling unit like ourselves—perhaps not. But let us be assured: if we will make ourselves ready, if we make the intense effort with true motive of *helping the others,* Companions will inevitably be found.

Then will the words of Krishna be justified in our present lives: "enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction."

Then will the depression and discouragement fade away.

Follows a tremendous busy-ness for the Disciple; expressed in terms of devotion. But this devotion is of a deeper kind than was the devotion evidenced by himself when first he entered, all unaware perhaps, the Path of Discipleship. In fact, the order is now *reversed.* The real devotion is now expressed:

> *first,* by the intensity of his exertions to abandon his own personal ideas in regard to himself, the teaching, and others, and substitute therefor an *embodiment* of the teaching itself;
>
> *second,* in the earnestness of his attempts to impart the teaching, or make it available to others;
>
> *third,* in the persistency of his efforts to study and understand the teaching.

But now there are no separate "departments," as there were in that former day: department one includes departments two and three; department two includes departments one and three; department three includes departments one and two. They are all ONE, and

coincident—not consecutive. And the Disciple is one with them, for they are his life.

Such is the Path of Discipleship, leading through the teaching to the Teacher. Its reality is a fact in Nature. Nobody ever passed that way without bitter complaint. To traverse it is to become a Christ, and One with many Christs.

"The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future."

"Enter the Path! There is no grief like Hate!
No pains like passions, no deceit like sense!
Enter the Path! far hath he gone whose foot
Treads down one fond offence.
Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th' immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!"

"The Road To The Gods"

We do not live up to our highest soul possibilities. All that prevents our reaching up to high thoughts of the far past is our own weakness, and not the work of any other. How petty seem the cares of this earth when we indulge in deep reflection; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and as you say, we get nothing from them at first call; we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers, "Be of good courage, for I have prepared a place for you where you will be with me forever."

—Wm. Q. Judge

ON THE LOOKOUT

Social Responsibility

Those who for many years have noted with alarm the increasing tendency of scientists and inventors to shun responsibility for the results of their discoveries and inventions, feeling that the material end attained is all that concerns them, will read with interest of the work being done by Dr. Geo. Brock Chisholm, Director-General of the World Health Organization, in developing and integrating psychological research and social action. (*Science,* Jan. 14.) The excerpts which follow are taken from the Kurt Lewin Memorial Lecture which he delivered in Boston last September, before the American Psychological Association, at which time he received the first annual Kurt Lewin Memorial Award for outstanding effort in bringing into the light of objectivity the whole field of human relations. Dr. Chisholm said:

> The reluctance of all of us human beings to know ourselves, the aggressions released by any attempt to help us to know ourselves truly, the antagonisms with which we defend our imbedded original premises, no matter how demonstrably fallacious they may be, are well known to all of us who have learned the lessons of the last half-century of pioneering work in these areas. Still, however, and probably for a long time to come, these human reactions are the great barriers to human progress in those very directions which are of the greatest importance to the whole race. In this area of human evolution there is still great need for unselfish devotion, for dedication to high principles, and even sometimes for a degree of martyrdom. . . .
>
> Up until recently, through many generations of development, scientific progress has been almost entirely confined to those fields which would contribute directly to commercial or military advantage in a world functioning on the principle of competitive survival. Only in the last few years has it become clear to the people in all countries who are capable of thinking independently of the hysteria of the media of mass communication that this old method of competitive survival has become synonymous with racial suicide. Under the pressure of the anxiety engendered by this awareness the physical scientists have begun to show signs of developing some social responsibility, and the human scientists, some evidences of concern about the immediacy and importance of world problems of human relations and interhuman communication. . . .

Philosophers down the ages have indicated that the way to knowledge is for man to first know himself, thence by correspondence and analogy, to know the universe in which he lives. But apparently it is just as distasteful in 1949 as in other years and civilizations, for man to drag out into the open—and set about eradicating—his little meannesses and selfishnesses, which go to make up the collective irresponsibility of a nation.

Changing Orientations

The main theme of study of the recent International Congress on Mental Health—"Mental Health and World Citizenship"—is considered to be an encouraging sign of an awakening concern among all classes, for more than 5,000 people—psychologists, psychiatrists, social anthropologists, sociologists, educators, and others—participated actively in preparing for the congress.

> Only recently [Dr. Chisholm states] have scientists themselves begun to recognize that any increase of knowledge does not at all necessarily work to the advantage of the human race and to be willing, though reluctantly, to accept some responsibility for what is done with the knowledge they uncover. However, other agencies, civil or military, are not generally by any means ready to admit scientists to these sacred areas where business and politics worship the old gods of profit, prestige, and power. Generally, they are not yet ready to see that the exclusion of scientific attitudes from the field of human relations, while employing the full strength of scientific method in the material fields, may well destroy the human race in the not distant future. . . .

Dr. Chisholm points out that the upkeep of modern civilization requires different techniques from those of a generation ago, and though scientists "have ushered in an era of instantaneous world communication and potential world destruction," many of our sociopolitical methods are potent reminders of the "lavender and old lace" days.

"Love Thy Neighbor—"

After making a plea that the field of interhuman relations should be a major area for man's study and endeavor, Dr. Chisholm says:

> It may well be claimed that all that is needed is the universal application of the ancient injunction to "love thy neighbor as thyself," which derives from the deep gregarious instinct of man and

has been promulgated by most of the great religions. In practice such love has commonly been restricted, according to a locally acceptable definition of "neighbor," to the other members of the tribe or the color, racial, religious, or political group. The requirements for maturity and world citizenship may be called the Christian virtues, the Buddhist virtues, or the Confucian virtues, or may be ascribed to many other religions with about equal validity. They could even be called the "psychological virtues."

The catch in this old and widely supported injunction, "Love thy neighbor as thyself," is in the last two words. The uncomfortable fact is that very few people indeed can love themselves in a healthy natural way which tolerantly accepts all their own human urges as normal and inevitable aspects of the healthily functioning man or woman. Most of us, by being civilized too early or too forcibly, have been driven to believe that our natural human urges are "bad," "not nice," "wicked," "sinful," or whatever the local equivalent may be. This is the dreadfully damaging concept of "original sin," which really only states that babies are not born civilized according to the local customs of the natives. . . . The anxiety engendered motivates the projection of these feelings of despising, distrust, and hate on to other people, the neighbors, though usually distinguishable from oneself by some recognizable difference of race, color, creed, economic status, and politics. . . . Unfortunately, the concept of "sin," is, under one name or another, very firmly entrenched throughout much of the world. Later in life the feelings which go with this childhood condemnation commonly are attached to thinking or other activities which would be disapproved by prevailing authority. . . .

Authoritarian Systems or Something Else?

Methods of control which signify disapproval, thereby producing feelings of guilt and shame, have been used by all authoritarian systems throughout history to discourage any attempts to change local conditions. It is suggested that this entire method of control be exposed and combatted. Dr. Chisholm declares that—

successful human relations start in infancy. We all know that babies need—not just want, but need—completely uncritical love, love whose manifestations are quite independent of the babies' behavior. In this situation only can the most desirable feelings of being wanted and loved and of "belonging" arise. It is also well known that this "belonging" feeling, in a successful developmental process, should spread gradually to include family, friends, and fellow citizens, and that in the little world this has become, it can no longer safely stop at national boundaries. . . .

> How can the development of this "belonging" feeling be ensured for as many as possible of the children now beginning their lives? It is already clear that they must experience unquestioning and uncritical love, and that they must be free of a "conviction of sin."

We can agree wholeheartedly with the idea that successful human relations must start in infancy, and that babies need love, but "uncritical" love implies emotion apart from reason. The distinction which should be made here is between the kind of love which permits a child to have its own way, regardless of the right or wrong involved, and the love which recognizes that to direct and guide a child to make the best use of its growing capacities is in the end better not only for the child, but conducive to establishing the proper family relationships. The word "critical" seems an unfortunate one to use in this connotation, for *destructive* criticism is of course undesirable; but a love which is "impersonally personal" would take into account the guidance of a baby's behavior and yet not interfere with the feeling of love. Children do not resent discipline and direction when it is given justly and impersonally, for that does not indicate a lack of love, but rather a love which is wise in being able to see the results beyond the immediate action.

Our Universal Responsibility

The above quotations, as they stand, seem to open the way for a philosophy of irresponsibility, and educators are beginning to realize that many of their difficulties with young people today are due to just such doctrines. Theosophists, even more than others, can understand the importance of properly guiding the egos who have come to them for help in following their course in life. Babies have to be taught to use the new bodies they have—but the teaching is only begun there. The awakening mind must also be taught, the first lesson being control and discipline. Whenever parents allow the lower and "animal" nature of the child to go unchecked, they are making the struggle proportionately harder for the child in later years. Dr. Chisholm ends his talk on the note of personal responsibility:

> Whoever is reasonably informed in any aspect of human emotional-mental-social development, whoever can do something to clarify thinking even a little and very locally, whoever can help

> to remove a prejudice, soften a hate, increase the total of understanding and tolerance in the world, by that knowledge, training, insight, or ability is made responsible to do what he can in all possible places.

Cosmic Rays and the Common People

Cosmic rays, discovered in the early years of the twentieth century, are gradually assuming more coherence in the scientific mind, as the penetration of the atom reaches deeper into the universe "within" matter. H. P. Blavatsky having anticipated in *The Secret Doctrine* the general lines of theory that will some day unite physics and metaphysics, her students are well-advised to watch the progress of scientific speculations in this field, and to correlate "new" hypotheses with the material provided in her writings. Research on the cosmic rays provides certain material support for a positive faith in the potentialities of science, and will be welcomed by those who agree with Wm. Q. Judge's conviction that theosophists ought not to remain ignorant of science. Mr. Judge wrote:

> Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Cosmic Rays—First Traces

Cosmic rays, described as short or hard (that is, penetrating), come from space outside the earth, and are believed by some scientists to be due to annihilation of matter in distant stars. Their detection dates from the days when physicists were elaborating the internal structure of the atom as it is recognized today: not the atom whose "Life and Adventures," if written by "a truly learned Occultist-alchemist . . . would secure thereby the eternal scorn of the modern chemist, perchance also his subsequent gratitude" (*S.D.* I, 143-4), but atomic particles like the electron and proton, whose detection was made possible by their ability, when in motion, to ionize gases and render them capable of conducting an electric current. Dr. J. Gordon Cook has described the process:

> A charged atomic particle entering an apparatus in which two electrodes are separated by a gas will clock itself in by causing a momentary surge of electricity to pass through the gas from one terminal to the other. Some thirty years ago, it was found that, in spite of all precautions to shield an ionisation device of this sort from atomic particles—fired off, for example, by radioactive substances—some form of ionising particles would persist in entering the detector. (*The Spectator,* London, Nov. 21, 1948.)

Where did these "wild" particles come from? After numerous experiments, it was found that the number of rays increased in proportion to the distance from the earth, and it became apparent that they were entering the earth's atmosphere from somewhere out in space.

Soft and Hard Rays

Why do scientists believe that some types of cosmic rays at least are different from the normal sub-atomic particles like the proton or electron? Because these rays are not only able to penetrate the atmosphere and reach the surface of the earth, but are to be discovered at the bottom of the deepest mines. Such powers of penetration are not present in the usual sub-atomic particles, which become absorbed after coming short distances through the atmosphere. "It is now known," writes Dr. J. Gordon Cook, "that the rays detected at ground-level . . . are not the cosmic rays themselves, but are secondary rays produced when the true cosmic rays collide with atoms in the atmosphere." Soft rays are made up of "normal" particles like electrons resulting from atomic disruption, with their positively charged counterparts, the positrons. Hard rays are now looked upon as being a new form of particle called the "meson."

The "Meson" In Atomic Structure

We are in the region of conjecture when discussing the place of the meson particles in the classical picture of the atom as a miniature solar system, with a relatively large nucleus around which there circulate in their orbits a number of small negatively charged planetary electrons:

> The nucleus itself consists of large particles—positively charged protons and neutral neutrons—held together tightly by powerful forces of attraction. The function of the new meson particles discovered in cosmic rays is probably concerned in some way with

> the holding together of the neutrons and protons in the nucleus. Mesons may act as a nuclear glue inside the atom; and the nature of the forces that are involved are those that have given us atomic energy. The mass of the meson has been estimated as between that of the electron and the proton. *(Ibid.)*

This function of mesons as "nucleur glue" is reminiscent of H. P. Blavatsky's description of *Fohat (Daiviprakriti),* the primordial force of electricity, as having "metamorphosed himself into a male and a female, *i.e.* polarity, into positive and negative electricity," and as binding together "those of unlike nature," and separating "those of similar temperaments." The "Seven Sons-Brothers" of *Fohat,* called in practical Occultism the "Seven Radicals," have as their "co-operative and active progeny," Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc.:

> Occult Science defines all these as Super-sensuous effects in their hidden behaviors, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them—the latter, our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. (*S.D.* I, 145.)

Dr. Cook states that the energy possessed by a cosmic ray meson is remarkable. It is "an atom-splitting bullet that is many times more effective than any high-energy particle produced by artificial means." He adds that some mesons "carry more than five thousand times the energy involved in fission of the uranium nucleus." Not yet, however, have physicists realized that what science calls "Energy," Occultism designates, with greater objectivity, "Life"—"every atom being said to contain in itself creative energy of the divine breath." (*S.D.* I, 12 fn.)

RESEARCH INTO COSMIC RAYS

In Britain there are three main centres of cosmic ray research. In Manchester, Professor P. M. Blackett has a team of scientists working under his direction; Bristol University has a centre; and there is a third under Dr. Paul George at the Birkbeck College of London University. Dr. George has pursued his studies at the highest laboratory in the world 12,000 feet up in the snow on the Jungfrau in Switzerland. Some scientists (according to Dr. J. Gordon Cook) think "that cosmic rays may be responsible for

mutations which cause heredity upsets and make the offspring of plants and animals differ from their parents." This seems to be sailing perilously near the highly debatable land of "stellar influences"! And what (it may be asked in this connection) does science yet know of Ether? Before it loses itself in Space, modern research along these lines may be invited to meditate upon these words:

> The totality of the Seven Rays spread through the Solar system constitute, so to say, the physical *Upadhi* (basis) of the *Ether of Science;* in which Upadhi, light, heat, electricity, etc., etc.,—the forces of orthodox science—correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar Upadhi, in the ether of the Occultist—or Akasa. (*S.D.* I, 515 fn.)

Out of the Past

Adopting Haeckel's division of the history of the globe into five periods (*History of Creation,* p. 20), scientists tell us that marine life was present from the very beginning of time (in the Laurentian, Cambrian, and Silurian geological systems), with fern-forests and conifers in the Primary epoch (Devonian, Coal, and Permian). No scientist, however, would admit the occult claim that 320 million years have elapsed since the first sedimentary deposits, or the esoteric theory of the parallelism of life which affirms that the forms of life just mentioned really belong to a previous wave of evolution—the Third Round in occult parlance—even though zoological and botanical relics are identifiable with the accepted geological systems. The strange fact remains that while science plays freely with almost unthinkable periods of time in its unceasing search for origins, the earliest fixed date in history is usually taken to be 4241 B.C. when the calendar was introduced.

A Chinese Tree

These thoughts come to mind when reading an account in *The Times* (London, Nov. 4, 1948) of the receipt by the Natural History Museum of specimens of the newly discovered Chinese tree *Metasequoia glyptostroboides* (water fir):

> For the second time within ten years a plant or animal previously known only from fossil remains many millions of years old has been found still living in the world today, a startling indication of the immense period through which a particular

> form of life may survive and of the length of time a quite large organism—in this case a lofty tree—can escape the notice of scientific man.

The genus *Metasequoia* was first described in 1941 from fossils by a Japanese scientist, Mr. Shigeru Miki. Four years later, a Chinese botanist, Mr. T. Wang, found three of the living trees near the Hueph border in Szechuan. Expeditions in 1946 and 1947 found further specimens. Some were sent to the Arnold Arboretum at Harvard, and, later, to various botanic gardens in other parts of the world. The tree is a deciduous one, up to seven feet six inches in girth, and one hundred feet high. It is related to the Chinese water pine and the swamp cypress of America.

An Unexpected Fish Survival

The Coelacanth family of fishes, which first appears in rocks some 300 million years old, was supposed to have been extinct for 50 million years, leaving no near relations behind:

> Yet, in 1938 a living Coelacanth fish, five feet long, weighing 127 lb., and brilliant steel blue in colour, was caught in a trawl off East London, in South Africa. It was identified by Dr. J. L. B. Smith, of Grahamstown, who named it *Latimeria chalumnae,* and the discovery was greeted as "one of the most amazing events in the realm of natural history in the twentieth century." It showed that a type of living creature could exist, almost unchanged, for something like two hundred and fifty million years.

Into the Future

It has long been a cardinal tenet of scientific thought that "it would be in defiance of all that the doctrine of evolution teaches . . . to seek for so highly specialized a mammalian as man at an early stage in the life-history of the globe." (Mr. Edward Clodd in *Knowledge,* March 31, 1882.) To this, H. P. Blavatsky entered a demurrer. She printed synchronistic tables showing the divergencies between orthodox and esoteric science in the matter of the age of the globe and of man. She suggested "that it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth." (*S.D.* II, 711.)

Certainly, these living survivals of ancient forms of life point to possible discoveries in the future that will bear out this prophecy. We may, indeed, say with Professor W. G. de Burgh that "our search for a genuine fact expands into a philosophy of experience," and that "there is no such thing as a fact without a meaning . . . constitutive of the fact itself." (*The Legacy of the Ancient World,* London, 1924.)

Origin of Mind in Man

The essential character of Man "as a dominant organism" has been defined by Dr. Julian Huxley as "conceptual thought." Man possesses mental attributes that are the result of self-awareness. This differentiation in consciousness from all other species has been theorized over and discussed for ages. Yet from all the literature of Evolution, as Mr. Hamilton Fyfe remarks in a review of Sir Arthur Keith's latest work, *A New Theory of Evolution,* "we are ignorant of what made Man become aware of himself, able to exercise imagination, to think abstract thoughts." He adds pointedly: "The evolutionists have not merely left the problem unsolved; they have, it would seem, deliberately avoided it." (*John O'London's Weekly,* July 23, 1948.)

Summarizing past findings, Mr. Fyfe in effect presents a formidable indictment against the experts. Not for the Western scientist is the ancient doctrine of the *manasas,* who endowed humanity with *manas* or intelligence, nor any teaching with regard to the dual nature of mind in man. Darwin said in *The Origin of Species:* "I have nothing to do with the origin of the primary mental powers any more than I have with life itself." Later, in *The Descent of Man,* he referred to "the greatest difficulty which presents itself when we consider the origin of mankind" as being "the high standard of our intellectual powers and moral dispositions." Alfred Russel Wallace tended to fall back upon a non-theological theory of special creation, for which he was much criticized. Haeckel thought that intellect might be a gradual development, but he refused to enter more deeply into the question. James Harvey Robinson, in *Mind in the Making,* confessed that "we have no means of knowing when and where the first contribution to civilization was made and with it a start on the arduous building of the mind."

A Study of Self-Conscious Man

If it should be supposed that the most recent work of the veteran anthropologist, Sir Arthur Keith, throws new light on this perplexing problem, the expectation is doomed to disappointment. Sir Arthur correlates Man's evolutionary success (relatively speaking!) with his brain, but, he says, "we are far from being in a position to explain the rise of the human brain."

> Into its instinctive centres there was introduced, in the passage from the ape stage to the human stage, a magical texture which made all connected with life seem not only desirable but beautiful, but what the nature of the neural changes which gave the human brain these magical qualities may have been, we do not know.

In this conclusion, he is in accord with the historian, Arnold Toynbee, who tells us in his monumental *Study of History:* "The mutation of sub-Man into Man was accomplished in circumstances of which we have no record."

The Genealogy of the Ego

This ignorance of the source or nature of the fundamental quality of man, as thinker, does not prevent historians or anthropologists from speculating upon the irrationality of the universe and everything in it. By the exercise of the animal brain, they have in most cases paralysed the natural and "ever-present instinctive feeling of the proximity of another spiritual and invisible world," and rendered the mind of modern man almost impervious to the metaphysical conception of *manas* as a "principle" and yet an "entity." We have forgotten the existence in Nature of a triple evolutionary scheme—monadic, intellectual, and physical: "The Intellectual represented by the Manasa-Dhyanis (the Solar Devas or the Agnishwatta Pitris), the givers of intelligence and consciousness to man." (*S.D.* I, 181.)

In the absence of alternative answers to the riddle of the origin of our cognitive faculties, surely the esoteric doctrine, which is as old as thinking man himself, has claims upon the attention of modern thought? Research in that direction will lead also to the conclusion that "*Vijnana,* the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity," is a development that lies ahead of mankind.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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